

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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terms of advertising in this city.

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nected with the paper, may be addressed to BURR
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For the Christian Secretary.

Exposition of the Prophecies.—No. 12.

I shall for the present pass over the last five ver-
ses of the eleventh chapter of the Revelations as
they exclusively relate to events belonging to the
seventh trumpet, and shall say all I have to say
more upon the events of the sixth trumpet, before I
enter upon the events of the seventh. The 12th
chapter passes twice over the period of the 1260
years, exhibiting some events additional to those
recorded in the eleventh chapter. In the first

five verses of the 12th chapter, the apostle has
given an exhibition of the true gospel church, and
the grand opposition of Satan to Christ and his
church from the first introduction of the gospel
dispensation down to the 1260 years of the events
of the sixth trumpet. "And there appeared a
great wonder in heaven; a woman (the true gos-
pel church) clothed with the sun, (the spotless
garments of Christ's righteousness), and the moon
(the ceremonial law) under her feet, and upon her
head a crown of twelve stars," (the doctrines of
the twelve apostles of the Lamb), ver. 1. "And
she being with child, cried, travailing in birth,
and pained to be delivered," ver. 2, representing
the strong desires and ardent prayers of the church
for the appearance of the Redeemer. It alludes
to the period of time from the commencement of
the preaching of John, who introduced the gospel
dispensation, until the appearance of Christ pub-
licly to the world. "And there appeared another
wonder in heaven; and behold, a great red dragon
having seven heads, and ten horns, and seven
crowns upon his heads," ver. 3. This great red
dragon is the devil and Satan, ver. 9. The heads
and horns are upon his Satanic majesty, and not
on a beast or government, but are finally by him
given to the Pope, Rev. xiii. 2. The crowns be-
long to the heads, show that the allusion is to a pe-
riod of time preceding the subdivision of the Ro-
man empire into ten kingdoms, and the formation
of the papal government. When that is formed,
the crowns are on the horns, and not on the heads,
and are ten instead of seven, Rev. xiii. 1. The
number of crowns may represent the seven dis-
tinct forms of the Roman government. I am
disposed however, to believe that the design is to
represent Satan's influence over the Roman gov-
ernment by which he induced it to crucify Christ,
persecute Christians, and corrupt the church of
God. "And his tail drew a third part of the stars
of heaven, (gospel ministers), and did cast them
to the earth," ver. 4. The apostle here saw the
great number of gospel ministers, who by Satan's
influence would be led to acknowledge the super-
nacy of the Pope; by which they would be dis-
owned of God, as being any part of his church.
The object of Satan was not to unchurch them;
in this effort he met with a disappointment; but
his object was to place a usurper in the seat of
Christ, and to vest him with Christ's authority
over the church, that by his corruptions and per-
secutions the Christian church might be destroy-
ed. This was Satan's third grand effort to de-
stroy the church of God. His first effort was to
destroy Christ; his second, to destroy the church
by pagan persecution, and the third, the one above
named. "And the dragon stood before the woman
which was ready to be delivered, for to de-
vour the child as soon as it was born," ver. 4.—
His first attempt was to induce Herod to destroy
the child. His second attempt was made on
Christ himself, to induce him to sin by the tempta-
tions he placed before him. And in his third
attempt he succeeded in inducing the Jews to re-
ject Christ and the Roman government to crucify
him. In this last effort he accomplished instru-
mentally the purpose of God, and was conquered
himself by the death of his enemy. "And she
brought forth a man child, who was to rule all na-
tions with a rod of iron; and her child was caught
up unto God and to his throne," ver. 5. The sin-
gular number and masculine gender of the child,
so clearly marked, his being designed as a ruler,
the strength of his government represented by a
rod of iron, its extent over all nations, forbids
the application of this passage to Christians. This
is the scripture representation of the government of
Christ. (See Rev. xix. 15, 16. Ps. ii. 9.) His
being caught up unto God and to his throne is lit-
erally true of Christ, who is seated on that throne
at the right hand of God, where he sways by the
iron sceptre of his providential government all the
affairs of the nations of the earth.

EZEKIEL SKINNER.

NOTE.—In the description of the Roman government in
last week's number, the following forms were omitted, viz:
kings, consuls, dictators, decemvirs, and military tribunes.

Missionary Intelligence.

From the Baptist Missionary Magazine for April.

Arracan.

JOURNAL OF MR. ABBOTT.

(Concluded.)

5. Baptized fifteen this morning, soon after
mid night. After the assistants and people had
left us last evening, I retired to my berth being
fatigued and exhausted. At a few minutes past
nine o'clock we heard Karen voices on the oppo-
site shore. I went on deck, and found they had
come a long distance to see me, and be baptized;
hoping to reach the place before I left. The first
question was, where, and how shall we meet? My

schooner was anchored in the middle of the stream,
and without a boat. There was not a house or
shelter of any description, or even a canoe on the
bank where they were, and the Burman village
on the other side was some distance inland. The
Karens called many times to the villagers to come
with a boat, and take them across; but called in
vain, as no answer was heard. With the flint
and steel, (a universal appendage of these chil-
dren of the forest,) they struck a fire, concluding
to sleep on the sand, and return in the morning
unbaptized, after all their efforts, and after having
been so near the teacher as to hear his voice.

Mothers with infant children were in the com-
pany. But providence favored them. After an
hour or more, two women were seen on the op-
posite shore, to whom we called for aid. They
launched a small canoe, and one on each end
with their paddles rowed across the river, and ta-
king the Karens two or three at a time, finally
ferried them all over; then came to the vessel and
took me ashore. We walked two miles to a small
Karen village, and found the assistants engaged
in a prayer meeting. I made enquiry relative to
those who had come to be baptized, and as several
of the assistants were acquainted with them, I
baptized fifteen in a small stream near the vil-
lage. As there was a full moon and clear sky,
we needed not the light of the sun. After com-
mending them all to God, I left them some time
past midnight, and returned to my vessel. Awoke
this morning at daylight, after a few hours sleep
"out to sea"—as the sailors weighed anchor be-
fore daylight. A severe headache reminded me
of my exposure to the night air, and of my fati-
gue the previous evening—and I feared a jungle
fever. A powerful dose of medicine has re-
lieved my head, but prostrated my strength, and
for the first time in my life, I have been really
sea-sick. No wind through the day, and obliged
to anchor at dark in sight of Goa.

6. Arrived at Goa at two o'clock, P. M.; was
glad to find Capt. Bogle, the Commissioner of Ar-
racan here. He has come down the coast to en-
quire into the condition of his people,—hear com-
plaints, and redress grievances. He invited me
on board his vessel to dine with him,—a privi-
lege I gladly availed myself of, as I have been
from home several days, and am rather hard up
for provision.

While walking on the beach at evening, heard
a Karen voice behind me, saying, "Teacher, will
you baptize me now?" I returned, and taking a
seat in a Burman zayat, found several Karens
who had come to meet me at Goa, previous to my
return to Sandoway. The man who asked for
baptism has no acquaintance here, who can vouch
for his character, and as he intends to see me at
Sandoway soon, have deferred his request for fur-
ther consideration.

8. Weighed anchor yesterday morning, and
sailed for home, accompanied by seven Karen
boys, who go to Sandoway to study. Wind fair
in the morning, but changed toward evening, and
increased to such a degree that, according to hu-
man views, we were in peril of our lives. At sun-
set it blew with such violence directly against us,
that we were obliged to put back, and let our ves-
sel drive. The Karen boys were very sea-sick. The
night continued very tempestuous, and we were
emphatically in the deep. The waves broke over
our little bark at a fearful rate. I scribe our
preservation to the merciful watch-care of divine
providence. We were driven down the coast
past Goa in the night, and this morning found
ourselves where we were day before yesterday.

The wind abating, we were enabled to gain our
way in part, by using the oars; and at evening
anchored in the river of Goa. I intend now to go
to Sandoway by land, my Karen boys preferring
"terra firma" to the sea, and desirous that I should
accompany them.

9. Left Goa mounted on a little lame pony
which I hired for the journey, and which will hin-
der more than aid me, I fear; my saddle some-
thing like my old grand-mother's "pinion," my
bridle a very good string. The Karen boys and
old Bengallee cook, follow in the rear, "single
file." In a civilized land, I suppose we should
present rather a grotesque appearance. Travelled
over a beautiful and fertile plain till eleven o'-
clock, when we came to a cluster of Karen houses
containing half a dozen families, only one of
which is Christian. At evening nearly all the peo-
ple in at worship.

10. Sabbath. After morning worship, exam-
ined and baptized three, one from Bassein, and
a man and his wife who live here. The people of
the village have become strongly attached to the
rites of Buddhism, and are decidedly opposed to
the gospel. "The kingdom of heaven has come
nigh unto them."

11. Started this morning at three o'clock. As
our way was through the jungle, the light of the
moon was soon obscured by overhanging branch-
es and foliage, and we made but slow progress
over the rocks, roots, and logs. At daylight,
came out upon the beach, and found good travel-
ling till nine o'clock, when we came to a small
Burman village and breakfasted. During the day
passed two or three other small villages lying on
the coast, around which are small cultivated fields,
otherwise one impenetrable jungle, uninhabited,
except by wild beasts. And were it not possible
to travel on the hard sandy beach, I see not how
a path could be made from village to village.

12. Told my old cook to call me at three o'-
clock in the morning. After a quiet, refreshing
sleep, I heard "Sar, Sar," and looking at my watch
found it only half past one o'clock. Drank a cup
of tea, ate a dry biscuit, and started. As our
way is still on the beach, with a light moon, it is
more pleasant travelling by night than in the
heat of the day. Passed a small village at five
o'clock, A. M., where we left the beach entirely
and found a passable track though the jungle.
Passed another small village at ten o'clock, whence
fall sunset not a sign of a human being or habita-
tion. The jungle trees are larger than yesterday,
and the boughs meeting over head, form a de-
lightful shade, so that we travel through the heat
of the day with perfect comfort.

13. Slept at a small village called "Me Groung,
Yeh," which being interpreted, is the "Ferocious
Alligator." Started at three o'clock as usual,—
took the precaution to provide lights for the dense
jungle through which we were to pass. At nine
o'clock all my Karen boys gave out—the old
cook said he could not keep up. I hired a Bur-
man man to guide me through the jungle, deter-
mined if possible to reach Sandoway in the eve-
ning. At three o'clock P. M., ate my dinner,
which consisted of dry bread, some three weeks
old, and told my guide I must reach Sandoway
before I slept. He tried to dissuade me from go-
ing further to-day, said he should be obliged to lie
out in the jungle among the tigers and wild beasts;
but for a fair reward he ventured to go along, and
point out the way. Reached home at seven o'-
clock. Dr. Morton's schooner which left Goa
when I did, arrived two hours before me.

14. Karen boys and our faithful old cook ar-
rived to-day. Two or three of them are threat-
ened with fever.

29. Mung Mway, one of the Rangoon as-
sistants, arrived to-day from Ponan, a Christian
village, two days east of Rangoon—accompanied
by a man from a village in that neighborhood who
has come to be baptized. I have not heard di-
rect from Rangoon for several months, and am
rejoiced to learn that the disciples of Christ in
those regions are enjoying quiet and rest from
persecution. There are several cases of disci-
pline—some who have appeared well, and asked
for baptism, are halting; others again in the vi-
cinity are coming out decidedly on the Lord's side,
and are desirous of baptism. Mung Mway is
the pastor of Ponan church, conducts the meet-
ings, teaches the children to read, attends fune-
rais, &c. &c., and occasionally itinerates and
preaches in the surrounding villages.

31. Four asked for baptism. One lives near
by, the others from Bassein and Rangoon.

Feb. 1. Tong Byoo and Mung Ye returned
to us to-day, after an absence of five months.
They left us on the first of September, and went
to Bassein, Pantanau, and Rangoon, and spent
several weeks with their friends at Maubee. A
month ago they started to return, and on their
way preached through the villages north of Maubee,
crossed the Irrawaddy some five days above
Rangoon, came on to the west across the country
to the north of Pantanau and Bassein, crossed the
Arracan mountains, and reached the Bay of Bengal
three days south of Sandoway. They relate the
success attending their efforts with a smile of
joy. The people at Maubee are very anxious to
see a teacher, and wonder why I did not return
to Rangoon, instead of coming to this place; yet
withstanding they are fully aware, that any direct
intercourse with a foreigner, under the present
state of affairs in Burmah, would inevitably in-
volve them in difficulty.

7. Sabbath. Baptized twelve; one from
Rangoon, nine from Bassein, and two live here.
They have all been with me a week, affording
sufficient time to examine them satisfactorily.
Among the number is a little lad who ran away
from his father's house, to avoid being "pressed"
into the service of the devil—his parents being
decided "devil eaters."

9. Fourteen Christians left us for their dis-
tant homes at Bassein and Rangoon. I sent let-
ters and circulars to assistants. They took 650
books to disperse among the reading people of the
jungles. I left more than four thousand at Me-
gezzin, which are all dispersed, the greater num-
ber in Burmah.

16. Two assistants came in from Rangoon,
Myat Kyau and Oung Bau. Myat Kyau is the
pastor of Megezzin church in this province. Some
forty-five days ago, I sent him on a tour to the
east to enquire into the state of the churches,
as I had not then heard from them for a long
time. He spent several days at Pantanau, visited
"Ko Thah-4" the pastor of the Burman church
in Rangoon, and thence went to Maubee.

Oung Bau, the pastor of Karen river church, one
day north of Rangoon, accompanied him on his
return. They brought letters from several, one
from the old Rangoon pastor. The old man en-
joys tolerable health, preaches quietly, and encour-
ages the few disciples there in the way of life.
He speaks of the excitement in Rangoon, arising
from expectations and fears of the people relative
to the visit of the king; thinks it by no means
desirable that a missionary visit Rangoon at pre-
sent. It is the prevailing opinion there, that if the
king or his son does not come down to the lower
country, the end will be a war with the English.

23. Assistants returned to Rangoon. During
their stay have endeavored to impress the truth
upon their minds, that they are to lead the host of
God in Burmah—that they must not lean upon
missionaries, but upon God, and I am looking for-
ward to the time when some of them will be
deemed worthy of ordination, that they may fully
discharge the duties and obligations of pastors.
My meetings, intercourse, and parting, with these
dear young men, have been most solemn and in-
teresting. The prosperity and perpetuity of the
kingdom of Christ in Burmah, is dependent, un-
der God, on their fidelity and zeal.

March. 14. Sabbath. Baptized three from
Rangoon.

15. Small pox is reported to be in the place,
therefore dispersed our class of Karen boys who
are studying English under Mr. Abbott's tuition.
There were ten of them; they had just begun to
make perceptible progress, but not one of them
has had the small pox, and we think it best to send
them away as the hot season is just commencing,
notwithstanding they would have remained and
hazarded the consequences, had I given my ap-
proval.

16. Baptized three who came yesterday; all
appeared exceedingly well.

28. Sabbath. Fifteen Karens at morning
worship, who arrived a few days ago from Ran-
goon and Bassein. Nine asked for baptism,—
were received and baptized at sunset.

31. Sent a circular to the assistants at Ran-
goon, advising them to endeavor to make their
way overland to Maulmain. I have had a cor-

respondence with Mr. Vinton, on the subject, and
as he is nearer Rangoon than I am, he can take
charge of the assistants there, providing they can
pass and re-pass the eastern frontier of Burmah.
They will meet with obstacles, and must be cau-
tious; still I hope a good many of the Rangoon
Christians will be able to go and study a part of
the year at Maulmain.

April 1. How invaluable, yet how little appre-
ciated are the privileges and enjoyments of Chris-
tian society! Yesterday we were cheered by the
arrival of our beloved brother and sister Stillson,
from Ramree. Shut out as we are from the
Christian world, we count such seasons of social
and religious intercourse among the most precious
of our earthly blessings. Our friends have come
to spend a few days at Sandoway for the benefit
of their health. Two Burman assistants have
accompanied them, and during their stay the poor
deluded idolaters around us will have the privi-
lege of hearing from their own countrymen, the
gospel of peace.

12. Br. Stillson baptized three Karens to-day.
His address being in the Burmese language, the
Burman congregation who were assembled on the
banks of the river were enabled to understand
the nature and design of the institution of bap-
tism. During his prayer all was quiet and sol-
emn, and I witnessed the administration of the
ordinance with peculiar satisfaction.

14. Br. Stillson baptized another Karen yes-
terday; and at evening left us with his family, to
return to Ramree.

We have been in Sandoway one year—have
experienced, and witnessed much of the goodness
of our Heavenly Father. Surrounded by disease
and death, we have enjoyed very good health.
Eight Karens have died on our compound during
the year, and the cholera has swept away one
eighth of the inhabitants of the land, in three
months. "Eastern Golgotha" is a term not in-
applied to Arracan.

More than 6000 books have been distributed
among the Karen Christians of this province and
Burmah, consisting of the "Evangelists, tracts,
hymns, books," &c. &c., and these "white books"
have cost the disciples around Bassein nearly
1200 rupees. I have seen all the assistants in
Burmah with one exception, and given them such
counsel as the trying circumstances which sur-
round them seem to demand.

One hundred and eighty-four have been bap-
tized "in the likeness of the Saviour's death." All
these are dispersed among a Christian popula-
tion in this province and in Burmah. At Megezzin
in this province, five days south of Sandoway,
is a church of forty-four members. At Bombee,
one day farther south still, is another church of
thirty members. At Sandoway there are three
baptized; and from Rangoon, five. The remain-
ing one hundred and two, reside in thirty-six
small villages in the vicinity of Bassein. They
are principally the leading men of their respec-
tive villages, who have come over and received
baptism on this side the frontier. There are sev-
eral other villages decidedly Christian, but the ex-
act number I have not satisfactorily ascertained,
neither can I determine precisely the number of
families in those thirty-six villages. According
to my present knowledge, however, about twelve
families in each.

Before the persecution, they had worship on the
Sabbath, in some convenient place, where all the
village assembled, listened to the reading of the
Scriptures, singing, prayer, and exhortations.
Since the jealousy of the government has been
aroused, they have been obliged to be more cau-
tious, assembling in small companies of two or
three families, and in some places where "infor-
mers" are stationed, their meetings are broken up
entirely, except that sometimes in the night, when
their enemies are asleep, they stealthily meet to
worship God. My last accounts from Bassein are
more cheering. The principal officers of govern-
ment at Bassein are divided in counsel, relative
to the course to be pursued with the Karen Chris-
tians. Some are for severe measures, others are
inclined to tolerate the "new religion," fearing as
I apprehend, the Karens will emigrate to this
province in a body—an event which I should de-
precate at present, as it would involve consequen-
ces the most fearful. Our consolation is,—the
Lord reigneth," and will avenge his own elect.

A Perpetual Miracle.

The beautiful extract which follows is a de-
scription of that wonderful people, the Jews, as
true as it is striking. Infidels ask for miracles—
they have one, not appearing to the eye in a flash,
and then becoming a mere matter of historic re-
cord, but one standing out before all other eyes,
and enduring for 2000 years. If they believe not
upon a miracle so stupendous and indisputable,
neither would they be persuaded, though one were
to rise from the dead.

"The present physical, moral and social condi-
tion of the Jews must be a miracle. We can
come to no other conclusion. Had they contin-
ued from the commencement of the Christian era
down to the present hour, in some national state
as that in which we find the Chinese, walled off
from the rest of the human family, and by their
selfishness on a national scale, and their repul-
sion of alien elements, resisting every assault from
without, in the shape of a hostile invasion, and
from an overpowering national pride, forbidding
the introduction of new and foreign customs, we
should not see so much of miracle interwoven
with their existence. But this is not their state;
far from it. They are neither a united and in-
dependent nation, nor a parasitic province. They
are peeled and scattered into fragments, but, like
broken globules of quicksilver, instinct with cohe-
sive power, ever claiming affinity, and ever ready
to amalgamate. Geography, arms, genius, politi-
tics, and foreign help, do not explain their exist-
ence; time, climate and customs equally fail to
unravel it. None of these are or can be springs
of their perpetuity. They have been spread over
every part of the habitable globe, have lived under
the reign of every dynasty, they have shared the
protection of just laws, the oppression of cruel

ones, and witnessed the rise and progress of both,
they have used every tongue, and have lived in
every latitude. The snows of Lapland have chill-
ed, and the suns of Africa have scorched them.
They have drank of the Tiber, the Thames, the
Jordan, the Mississippi. In every country, and
in every degree of latitude and longitude, we find
a Jew.

It is not so with any other race. Empires the
most illustrious have fallen, and buried the men
that constructed them, but the Jew has lived
among them, a living monument of indestructibil-
ity. Persecution has unheated the sword, and
lighted the faggot. Papal superstition and Mos-
lem barbarism have smote them with unsparring
ferocity; penal rescripts and deep prejudice have
visited on them most unrighteous chastisement;
and notwithstanding all, they survive. Like their
own bush on Mount Horeb, Israel has continued
in the flames, unconsumed. They are the aristoc-
racy of Scripture, reft of coronets, princes in
degradation. A Babylonian, a Theban, a Spar-
tan, an Athenian, a Roman, are names known in
history only, their shadows alone haunt the world
and flicker on its tablets. A Jew walks every
street, dwells in every capital, traverses every ex-
change, and relieves the monotony of the nations
of the earth. The race has inherited the heir-
loom of immortality, incapable of extinction or
amalgamation. Like streamlets from a common
head, and composed of waters of a peculiar na-
ture, they have flowed along every stream, with-
out blending with it, or receiving its color or its
flavor, and traversed the surface of the globe, amid
the lapse of many centuries, peculiar, distinct,
alone. The Jewish race, at this day, is perhaps
the most striking seal of the truth of the sacred
Oracles. There is no possibility of accounting for
their perpetual isolations, their depressed but
distinct being, on any grounds save those reveal-
ed in the sacred records of truth."

Religion and Literature.

Much has been said of the intimate dependence
of literature on true religion, but few are aware
of that dependence. The following facts from
D'Aubigne's History of the Reformation, seem al-
most incredible, though no one will dispute their
accuracy. "The impulse which the Reformation
gave to popular literature in Germany, was pro-
digious. Whilst the year 1513 saw only thirty-
five publications, and 1517 only thirty-seven, the
number of books increased with astonishing rapidity
after the appearance of Luther's theses. We find,
in 1518, seventy-one various publications record-
ed; in 1519, one hundred and eleven; in
1520, two hundred and eight; in 1521, two hun-
dred and eleven; in 1522, three hundred and for-
ty-seven, and in 1523, four hundred and ninety-
eight. And where were all these books publish-
ed? Almost invariably at Wittenberg. And
who was the author of them? For the most part
Luther. The year 1522, saw one hundred and
thirty publications from the pen of the reformer
alone; and the following year, one hundred and
eighty-three; whilst in this latter year, the total
number of Roman Catholic publications amount-
ed to but twenty. Thus, the literature of Ger-
many was formed in the din of controversy, as its
religion arose in the midst of conflicts. Already
it gave evidence of that learned, profound, bold
and stirring spirit, that latter times have seen
in it. The genius of the nation now, for the first
time, displayed itself without mixture, and in the
very hour of its birth, it received a baptism of fire
from Christian enthusiasm."—Chr. Watchman.

Infant Baptism.

A work on this subject is issued from the Epis-
copal press, and has been for some time past well
puffed in advance, in their papers. It is not a
new work, but was written by the Rev. Alexander
Hay, a native of Scotland, who came to this coun-
try soon after the Revolution—and who for many
years was Rector of Antrim Parish, Halifax Co.,
Va. What success this book is to have in staying
the progress of the truth as held and preached by
Baptists, is yet to be seen. The history of its au-
thor, however, is a warning which our Episcopal
friends would do well to remember, and they may
expect similar success and a kindred fate for his
book. The Rev. Charles Dresser, an Episcopal
clergyman, gives the following account of him in
a letter, published in the Churchman:

"When invited to the charge of what was then
a frontier parish, the church in Virginia had re-
ceived a downward impulse which no human pow-
er could withstand, and in a country, where be-
fore the Revolution, dissent was scarcely known,
Mr. Hay lived to see twenty organized Baptist
congregations, and the churches in which he had
been accustomed to officiate, not only deserted,
but literally desecrated and destroyed, and at the
time of his death there was scarcely a communicant
left to follow his almost fearless remains to the
grave."

This is a part of the hitherto almost unwritten
history of the Baptist and Episcopal doctrines in
Virginia. Such facts are full of instruction.—
Jb.

The Banner of the Cross (Episcopal) has an
article from a correspondent, who attempts to
show that Baptists have not valid baptism among
them, because they cannot trace a regular suc-
cession of immersed administrators up to the days of
the apostles, which he says is necessary on their
own principles. Now this writer ought to know
that Baptists do not regard a regular succession
of administrators up to the apostolic age as at all
necessary to the validity of the ordinance, while
yet they have the fullest confidence that a regular
succession has existed from John the Baptist to
the present time. Baptists rest the validity of
the ordinance in its being performed in accord-
ance with the command of Christ. They have
never yet been able to discover the doctrine of
"apostolical succession" in the Bible.—Jb.

Major John Fenton, a soldier of the Revolu-
tion and one of Gen. Washington's life guards,
died recently in Clarke co., Miss. He was nearly
100 years old.

From the Christian Watchman.
Revival in Wilmington, Del.

DEAR SIR,—Your readers, I believe, all rejoice in the prosperity of Zion far and near. If they have not often thought of the little State of Delaware, they will not be unwilling to take a glance at things here. It is, perhaps, known that after all the Baptist churches in the State had gone over to the enemy, and had become Antinomian, i. e. anti-mission, anti-effort, and of course anti-prosperous churches, thirteen brethren and sisters in Wilmington came out from the old church and formed the 2d church six years since; and through many trials and discouragements they have held on their way. God has blessed them from time to time, and recently has visited them in a great and most precious revival; while the old anti-effort churches in the State who oppose bitterly the benevolent efforts for the conversion of the world, being led by uninformed ministers, have not only had no revivals for almost time out of mind, but are fast dwindling away into the world and the grave.

The whole Association in the State of nine churches, with a numerical membership of a little over 300, received by baptism last year only two individuals, and of them I received one to the 2d church last Sabbath, where she has come in quest of spiritual food, and the other told me a few days since, that she was sure she had never experienced a change of heart, and could not account for her own act in making a profession, and least of all with the old church. But while death and the world are thinning their ranks, they persist pertinaciously in cherishing their contracted, exclusive spirit, and like the Jews of old, seem to suppose themselves God's only chosen people. So much for Antinomianism here, painful as this glance is, it is correct. It is time that I relieve your readers by a brighter view. Some months since, the 2d church in this place, resolved to hold a protracted meeting. At the united invitation of pastor and people, the Rev. Emerson Andrews, an evangelist, well known in this region, and a native of Massachusetts, came to our aid. We commenced special efforts January 21. The Methodists had just closed a protracted meeting with but little success. Finding that I could safely commit the preaching to bro. A., I devoted myself to visiting and meetings for prayer with the anxious. God's presence was soon manifest; an awful solemnity pervaded the assembly, which soon increased so as to fill our house, though quite large. God poured his spirit out. The church awoke to confession, to prayer and efforts for souls. Many became deeply anxious, and soon the rejoicings of young converts were heard. For five weeks our meetings were held every afternoon and evening.

Such scenes of melting interest, I believe have seldom been witnessed since the days of Whitefield. Often 50 or 60 are up for prayers, many so distressed in view of their sins, that they could not refrain from crying out aloud for mercy. Those who had been previously serious (there being 10 or 12 such before our meeting commenced,) with the careless and vain, the cold caviling Antinomian, the Universalist and Infidel, were together cut down and brought to bow before the cross of Christ. The pious father, before he had heard of his son's seriousness found him crying out aloud for mercy in the anxious seat, and bowed by his side in prayer, and obtained an immediate answer, and the son arose with a heart overflowing with love and joy. The husband and wife together bowed, together prayed, and almost together yielded their hearts to God, together followed the Saviour into the liquid grave, and now are together walking in newness of life. But I cannot describe the scenes of tender and overwhelming interest that we have witnessed recently. I thank God that most of your readers are now familiar with similar scenes in this day of God's gracious visitation of his people. Bro. Andrews has labored with us most faithfully and successfully about seven weeks, and preached 101 sermons. My brother, Wm. Leach, of Paterson, N. J., two weeks, and preached 16 sermons. God has especially owned the preaching of the word in answer to humble, fervent prayer. I am now laboring alone, with only occasional help from abroad; we have meetings every evening, souls are still coming to Christ, and meetings are often of thrilling interest, made so by the addresses of the young converts and the interest awakened. I have baptized in all since our meeting commenced, one hundred and fifteen persons, and two previously. The young converts appear well; may they never dishonor that blessed name they have taken to bear, and in which they have put their trust.

The work has spread into other churches in the city, the Methodists have received a much larger number than have united with us; what proportion of them are esteemed truly converted to God I do not know; as they receive to full membership and all the ordinances, those who do not profess to have obtained evidence of pardon, but are only "seekers," so called. The Presbyterians have also shared in the blessing in proportion to their prayers and efforts; one of the Episcopal churches has also been much quickened.

Perhaps I should remark, that of those I have baptized, some eight or ten have been members of Pedobaptist churches; some very exemplary devoted Christians; but several, especially from the Methodists, say that they never knew what a change of heart was before. Our baptismal seasons have been scenes of surpassing interest, and they have occurred every Sabbath for eight Sabbaths in succession. The solemn respect exhibited in the countenances of hundreds, and often thousands on the banks of the beautiful Brandywine, the falling tear, the subdued spirit, the deep fetched sigh, and voluntary approval of even those who have neglected the ordinance and taken a substitute, all indicate that God owns ordinances when duly observed. Frequently the stubborn heart has been made to melt in view of the joyful converts going down into and coming up out of the water, with countenances beaming with joy which often breaks out in giving glory to God, and inviting sinners to the Saviour, and saints to follow his example. The city is much moved on the subject of baptism, and many, particularly the Methodists, are dissatisfied, and are asking baptism, some of their own pastor. Let there be light on the subject, and let there be a return to primitive practice, and God will bless and make his people one.

I am almost run down with incessant labor,

care and anxiety; last evening being the first for more than 10 weeks in which I have not attended a meeting. Friends of New England, whose letters lay by me unanswered, must take this as the only notice I can take of their requests.

Yours in the best of bonds,
SANFORD LEACH.

Wilmington, April 6, 1842.

Religious Instruction of Slaves.

It has been our privilege, more than once, to notice in our columns, the association formed in Liberty Co., Geo., for the instruction of the colored population. The seventh annual report of that body has been received, and though it presents little that is new or of special interest to community at large, yet it deserves to be noticed as displaying a perseverance in well doing, highly honorable to those living amid the untoward influences of the "Peculiar Institution." The Rev. C. C. Jones continues his missionary labors with his usual zeal and ability, and with undiminished success and acceptance, in the pulpit, the Sabbath school and the plantation meeting. The value of the result is felt, in the increased order of the negroes, the diminution of crime among them, and the spiritual mindedness of those who yield to the claims of the Gospel. At the date of the Report, the religious aspects of the community were more favorable, than in the preceding part of the year. Strong hopes were indulged of a general revival.

The white population of Liberty County is but 1,654. The slaves are 5,557. Total, 7,211.

It is a grateful reflection that many of these slaves have by grace been made the Lord's freemen. But equally ungrateful is the thought that those whom the Lord hath made free, are yet held in bondage by their brethren in Christ.—When will those brethren see and admit their error, and do works meet for repentance.—*Boston Recorder.*

HOLLAND.—Popery is intriguing with the king of Holland to obtain an influence in the kingdom, that could not fail to prove disastrous to the Protestant churches. A Concordat has been proposed and is now the subject of negotiation, which, if established, will give a preponderance to the Romish church over others, and enable it to scatter the seeds of dissension and division, with all their bitter fruits, through other provinces. The General Synods of the Reformed and Evangelical Lutheran churches have very respectfully, but decidedly expressed their apprehensions to the king. May the evils that threaten them be averted, and that reformation which is much needed in the Protestant churches in Holland, be promoted by the imminent dangers surrounding them.—*Id.*

BORNEO.—Rev. Mr. Doty writes that the missionaries at Pontianak have commenced public worship for the Chinese in their own language.—The congregation numbers about 20, who bend the knee before Jehovah, instead of the idols they have hitherto worshipped. The Chinese schools at the same station are prosperous.—*Id.*

How plainly and how frequently in the New Testament does Christ identify himself with his followers, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." With such words were those on the right hand answered, as they inquired where they had seen him hungered and fed him, or thirsty, and gave him drink. "Why persecutest thou me," were the words addressed by Christ to Paul when he was haling men and women, and committing them to prison. The fact communicated in these words and many similar passages in the Bible, is most cheering to the Christian. The protecting arm is ever stretched out to shield and succor him. Whatever pierces him must first pierce his master. If a rigid adherence to the plain maxims of scripture brings upon him the sneers of the ungodly, he need apply none of it to himself, for it all falls on his Saviour. And this same fact of Christ's identifying himself with his church, should prove a warning to those who make sport of his followers. They think to tramp a fellow creature in the dust, but they are treading on the thick bosses of Jehovah's buckler. An arm stronger than theirs is stretched out against them.—They may exert all their strength, but they will fight as one that beateth the air.—*Cross and Journal.*

REVIVALS.

OSWEGO, April 5, 1842.

BR. BEEBER.—The Lord has again caused his resurrection power to be exerted mightily on the souls of the "dead in trespasses and sins" in our midst. Not that he has left us without prosperity the last two years, during which time no account of our progress in the kingdom has been given to the Zion of God at large; for from sectional revivals, in that period, we have baptized into the fellowship of our church about forty. In the latter part of January we commenced a protracted meeting, when the church brought in her tithes and offering, relying on the exceeding great and precious promises. The great Head of the Church was propitious—he verified his pledge.

During the progress of the work we were favored, for the fourth time in the past four years, with the labors of our excellent Bro. J. D. Swan, of Norwich, Chenango county, by whom the "glorious gospel of the blessed God" was preached unto us, "not in word only, but also in power, and in the Holy Ghost, and in much assurance."

As the fruits of the work, thus far, there has been added unto us one hundred and twenty-four disciples, of whom, one hundred and fifteen have been buried with Christ by baptism. Concerning all which we say; "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

Yours, in Christ Jesus, P. B. PECK.
[Bap. Register.]

From the Morning Star, we learn that 50 persons have been recently added by baptism to the Freewill Baptist church, at South Berwick, Me. At North Scituate, R. I., there have been 50 conversions in the Freewill Baptist church, and about 150 persons are under conviction. At Newport, Maine, there have been 50 conversions in the Freewill Baptist church.

The Eleventh Presbyterian church, Philadelphia, at its last communion season, received an

accession of 37 members by profession. To the First Presbyterian church, Southwark, 30 were added the same day. To the Second African church 40 were added. To the Western Presbyterian church 41.

The Presbyterian church at Hannibal, Missouri, has recently received an accession of 59 members by profession.—*Rel. Herald.*

TEMPERANCE IN SCOTLAND.—The number of members who have signed the Total Abstinence pledge in Scotland, is stated to be 150,000, and the cause of Temperance is gaining ground in despite of a formidable opposition from many of the Presbyterian ministers and other influential characters.—*Id.*

Wayne, Steuben Co., N. Y.—A protracted meeting was commenced on the first Monday in January which continued about three weeks. About 100 were hopefully converted. Since March 5, 61 have been baptized into the fellowship of the church.—*Bap. Record.*

Ellery, Chaut. Co., N. Y.—As the results of a meeting held in this place, a number profess to have obtained hope in Christ. 21 have been baptized, and two received from the Freewill connection.—*Id.*

Milo, Yates Co., N. Y.—Twenty-nine have recently been baptized, and some forty or fifty have been saved by the means of grace, in answer to the prayers of God's people during a protracted meeting.—*Id.*

Dundee, N. Y.—The Lord has revived his work in the church at this place, and added to them 22 by baptism. Others are waiting for the ordinance.—*Id.*

Christian Secretary.

HARTFORD, APRIL 29, 1842.

"Christian Charity."

True Christian charity, or "anti-sectarianism," is defined in a late exchange paper, as "a disposition that leads you to rejoice as greatly in the success of other denominations, as in the success of your own." That is, to feel the same measure of joy at the promotion of what you honestly deem to be error, as at the advancement of what you sincerely regard as the whole truth? Now we must confess, (even at the risk of the charge of bigotry,) we recognize no such principle or rule of duty. We do not believe that the "largest benevolence," the utmost limit of genuine Christian liberality requires the exercise of any such feeling. We can rejoice, and do rejoice at the conversion of souls, wherever Christ is preached—but as honest men, as well as professed disciples of Jesus, we prefer, of course, to see converts embracing the truth in respect to all the doctrines and ordinances of the gospel. Is it any breach of charity to desire earnestly that no error, however slight, should prevail among Christians?—and are we bound to rejoice as heartily in the success of principles which we conscientiously believe to involve error, as in the success of principles in which we see no error? Surely not. We will cheerfully and joyfully go with our brethren of other denominations, so far as we see them following Christ—but when we see them, in the least degree, departing from the path of the Saviour's commands, we know of no Bible rule which requires us to rejoice at such departure. We rejoice with unmingled joy, at the promotion of unmingled truth, but when we see error mingled with the truth, then, of course, regret to a greater or less degree, mingles with our joy. Is this bigotry?

"THE RIGHT WAY OF BAPTISM."—A correspondent of the Boston Recorder who signs himself "Baptiste Rainer," has undertaken in a series of articles to show "the right way of baptism," which he conceives to be sprinkling. In his first number he took up the case of Saul and endeavored to show that he could not have been immersed, because he was too sick at the time to endure such an operation! The fair deduction, therefore, must be, that water was brought in, and Saul rising up was sprinkled. In his second number he takes the case of the Eunuch, and by a similar logical mode of reasoning attempts to prove that he also was sprinkled—"for it is not likely," says the writer, "that the Eunuch would expose his naked person to Philip." "Neither is it likely that the Eunuch was immersed in his traveling apparel. Imagine him going up into his chariot with his garments dripping wet, and cleaving to his skin, and the water trickling from them upon the seat and into the bottom of the chariot. Is it natural to suppose that he rode in such a state?"

When men are driven to such subterfuges in order to maintain a favorite theory, they had better abandon it at once, and see if they cannot find something more in accordance with the truth. If Baptiste Rainer will change his position and advocate the right way of baptism, viz. immersion, he will find himself relieved from the unpleasant necessity of inventing such arguments as the above to sustain himself.

PENNSYLVANIA BAPTIST CONVENTION.—From a copy of the Minutes of the above Convention we learn that there are in the fifteen Associations from which reports have been received, twenty thousand two hundred and nine members; and that two thousand two hundred and nine have been added by baptism during the year. The amount received for missionary purposes was two thousand seven hundred and twenty-six dollars forty-five cents. The amount of missionary labor performed was equal to the labor of one man for twelve years, and the number of baptisms resulting from missionary effort was three hundred and seventy.

DENMARK.—The following letter appeared in the last Baptist Advocate, into which paper it was copied from the London Baptist Magazine. It will be seen that our brethren have again been called to suffer persecution for "conscience sake."

This renewed trial of their faith will, we feel confident, enlist the prayers and sympathies of the denomination in this country in behalf of these suffering friends in their afflictions. But while we are called upon to sympathize with them in their tribulations, we have reason to rejoice in their steadfastness. By their works they declare as did St. Paul on another occasion, that "none of these things move them, neither count they their lives dear unto themselves, so that they may finish their course with joy, and the ministry which they have received from the Lord Jesus to testify the gospel of the grace of God."

Denmark.

RENEWAL OF PERSECUTIONS.

With great regret we have learned that our brethren in Denmark are again subjected to confiscations and imprisonment for their faithful adherence to the laws of Christ. The following letter from Peter C. Mønster has just been received by our friend Mr. Rothery.

COPENHAGEN, March 1, 1842.

DEAR BROTHER,—Your respected favor of the 15th of February, I have received and read with heartfelt joy, rendering thanks to the Giver of all good; and to you also I stretch out the hand of a brother, in the Spirit, offering you my thanks for the cordial sympathy you show to us, as well in our spiritual contest for the whole truth of the gospel, as also in our bodily necessities; and neither you nor our English brethren will fail to receive your gracious reward; for your work done in faith shall, according to the Lord's promise, follow you into eternal bliss. Through br. Oncken I have received £10 which you have sent to us; and I, in my own name, as well as that of other participants, beg the generous donors to receive our thanks.

I rejoice to find that you share in our own good opinion of the Methodist, Captain Bullard; he was, and is, our dearly beloved friend, who, besides evincing towards us much cordial and single-minded love in our prison, was completely convinced of the advantages of the Baptist denomination, in making a stand for religious liberty, and bearing testimony against the evils of the State Church.

The spirit of persecution is here again putting on its armor and preparing for the fight. It surely must be a very fool hardy spirit, else the many discomfures which it has suffered in all past ages, and still must suffer every day, in the contest against the Lord and his Anointed, would have made it wiser. My brother, Adolph Mønster, a graduate of the University, who is a missionary of our community, has been imprisoned again, because he in the month of January baptized and founded a small community of sixteen souls in the western part of Sealand. He is now led about the country as a great malefactor; and his wife, whom the physicians declare to be past recovery, and every day expects to be called home to the Redeemer, has in vain desired that her husband might be permitted to see her once more.

Another brother is incarcerated, and we must await more of imprisonments, as we neither can, nor will be inactive in the service of the Lord, for the propagation of his kingdom. We have already seen four law suits adjudged, and the sentences executed (being money fines,) and five new actions are now before the court; and besides this, the entire property of several families has been distrained, because they will not bring their children to the sprinkling of the State Church. But still we do not fear, because "Emanuel is here," and we daily see great proofs of his mercy, for even during this persecution, he adds every day to the congregation those who are saved, and also stirs up our English, North American, and German brethren, to energetic sympathy with us in word and deed.

Hoping that you soon will cheer us again by your presence by letter, I remain, along with my family and congregation, yours, and the other English brethren in Christ, obliged and affectionate brother,
PETER C. MØNSTER.

CONGRESS.—The Loan Bill has passed both Houses of Congress, and become a law. Offers have been made to the Government to take the whole amount at par. The question of a Protective Tariff, is still under discussion. The Southern States appear to feel more favorable towards a Tariff than formerly, a petition from Baltimore signed by upwards of 9,000 persons, having recently been presented, praying for protection on domestic manufactures. Hon. J. Q. Adams delivered a long speech a few days since, on the Right of Search, in which he declared he would sooner engage in war, or give up the suppression of the slave trade on the coast of Africa, than concede the right of search as claimed by England.

The Anniversaries of the several societies connected with the Baptist denomination take place the present week in New York, commencing on Monday evening and closing on Saturday. We shall, probably, be able to furnish an account of the proceedings of some of these societies next week.

CONSECRATION.—The new Episcopal church, known as St. John's, recently erected in this city, was consecrated on the 20th inst. Sermon by the Rev. Mr. Burgess, rector of Christ's church. About twenty-five of the Episcopal clergy were present. Bishop Brownell, Rev. Dr. Mead, Rev. Dr. Jarvis, and others took part in the exercise.

The governor of Ohio has issued a proclamation calling a special election for the purpose of filling the vacancy in the Ohio delegation, occasioned by the resignation of the Hon. Mr. Giddings. It is believed that Mr. Giddings will be returned to the House without much opposition.

CONVENTION MINUTES.—Those churches which have not yet received copies of the Minutes of the last State Convention, can be supplied by sending for them at this office.

NOTICES, communications &c., intended for insertion in the Secretary, should be mailed in season to reach us on Tuesday evening, in order to insure an insertion.

OFFICIAL CANVASS.—The votes given in at the election on the first Monday in April, were officially canvassed on Wednesday the 20th inst. The following is the result of the vote for Governor,

Cleveland, (dem.)	25,564
Ellsworth, (whig.)	23,700
Gillette, (liberty party.)	1,319
Loomis, (conservative.)	612
Scattering,	58

Total, 51,253

Mr. Cleveland lacks 126 votes of an election. The remainder of the State ticket run a little below the vote for Governor. There will be only twenty-nine vacancies in the House of Representatives, several of them having been filled at the second trial.

There being no choice for State officers, the duty of filling the vacancies will devolve upon the Legislature, on the second day of the session.

For the Christian Secretary.

BR. BURN.—Revival intelligence is always interesting to the Christian community. Common, but not less cheering, is the account of God's work in various parts of our highly favored country. Reformations, extensive and genuine, strongly mark the present time; indicative of the universal spread, extension, and final triumph of the Redeemer's kingdom. Nor does the flood of opposition, that is emitted from the dragon's mouth, retard, or turn aside the progress of evangelical truth. What though the lions of hell, and the beleaguering hosts of earth may aim, and combine their force, advance in phalanx, and present their front; yet the withering glance of Zion's King paralyzes their courage, palsies their strength,—they stagger, go backward, and fall to the ground. How say for Jesus to roll back the tide of delusion and falsehood, to hold it in check, and say to its proud waves—"thou shalt thou come, and no further!"

The display of God's power, and the efficacy of his grace, has recently been manifested in the Baptist church and society in Canton. The faithful labors, and pungent preaching of Rev. Mr. Ives, of Suffolk, were greatly blessed, and proved a powerful auxiliary in the promotion and establishment of apostolic truth, during the progress of the revivals. "It is worthy of remark, that the work commenced with prominent men in middle life,—men of standing and weight of character. As is said by one of the early Christian fathers, on the conversion of some distinguished Romans, 'They came into Canaan laden with Egyptian gold.'"

The doctrine of entire consecration—time and when, person and property, self and soul, is urged and enforced in all our meetings. The motto is, BLESSED CONSECRATION. The number of hopeful conversions has not been precisely ascertained; or what may be the addition to the church as the fruit of this revival, will determine. The number already baptized and received by fellowship, is numerous. A more copious and full account I will endeavor to give at some subsequent time. Yours with affection,
Canton, April 25, 1842. GEO. B. ATWELL.

For the Christian Secretary.

Norwalk, April 25, 1842.

BR. BURN.—The Lord's mercies endure forever. In the plenitude of His goodness, the time of refreshing has come again from the presence of the Lord. Some few souls have been hopefully converted among us, within a few weeks past. Sixteen of the converts have already been buried with Christ in baptism. Several more are as candidates for the same solemn, emblematical burial and resurrection.

Rev. John Blain came to our aid in the fallow of the blessing of the gospel of Christ. He passed four weeks with us. His labors were very acceptable to the dear people of my charge. May the Lord of the harvest prosper his goings, and render him successful in winning many souls to Christ.

I am expecting to visit our baptismal waters on Lord's day next, to solemnize that holy rite, which holds to the believer's faith in a joyful resurrection at the last day. Pray for us. JAMES J. WOOLSEY.

For the Christian Secretary.

BR. BURN.—God has, during the past winter, visited the first church in Ashford with the influences of his Holy Spirit. Backsliders have been reclaimed, sinners converted, and this Laodicean church somewhat revived. Twenty-six have been added to our fellowship, since I came here, and a number of others are hoping, and the work has not ceased yet. We have had no help from abroad but King Jesus, and to him belongs the glory.

Yours in the gospel, R. V. LANE.
Mount Hope, Ct., April, 1842.

P. S. I shall give you a more correct account of the work hereafter.

Ordination.

By request, an Ecclesiastical Council assembled at Groton with the First Baptist church, April 21st, to take into consideration the propriety of setting apart Bro. Benjamin F. Hedding to the sacred work of the ministry. After hearing the relation of his Christian experience, his call to the ministry, and views of Bible truth, the council voted unanimously to proceed to his ordination at 2 o'clock. The following brethren took part in the exercises of the ordination: Reading of the Scriptures, bro. L. W. Wheeler; prayer, bro. E. Denison; Sermon by bro. I. R. Sewall, from 1 Tim. iii. 2. "A bishop then must be blameless;" Ordaining prayer by bro. J. B. Ballard; Charge by bro. E. Denison; Right Hand of Fellowship by bro. E. Denison; Concluding prayer by Dea. J. Palmer; Benediction by the candidate.—*Con.*

CITY MEETING.—At the adjourned city meeting on Monday, (25th,) a tax was laid of seven cents on the dollar on the grand list of 1841.

A By-law, giving to the Fire Department the power to elect their own officers, which had passed through the Common Council, was laid before the meeting and approved.

A By-law regulating the inspection of hides, skins, furs, &c., was presented and approved.

A By-law repealing a by-law regulating the Public Markets in the city of Hartford.

Be it ordained by the Mayor, Aldermen, Common Council, and Freemen of the city of Hartford, That no one

Poetry.

Address of a Child's departed Spirit to his Parents.

"Kind parents! why those tears?
And why those bursting sighs?
No weeping here bedims
Your little lov'd one's eyes.

The shades of eve you know,
Were hastening along,
When my freed spirit left,
To soar the stars among:

Yet long before the night
Had drawn her veil around
The home I left below,
A better had I found.

So rapidly the soul
Unbodied, takes its flight,
That scarce earth's scenery faid,
When heaven's broke on my sight.

Did not you, mother, see
That bright celestial band
That smiled and beckoned me,
And held th' inviting hand?

They tell me stay awhile,
To hear my mother pray,
And see her close my eyes,
And kiss th' unconscious clay:

And then to heaven we flow—
The cherubled way;
But my wrapt spirit said
As joyously as they.

Father! I never knew
'Twas such a place as this;
That heaven you told me of,
Was quite so full of bliss.

Oh! there is music here!
The softest, sweetest strains
Float constantly along
O'er these ethereal plains.

List! Mother—Father, list!
A harp to me is given,
And when I touch the strings,
'Tis heard all over heaven.

And shall I tell you who
Stood ready to embrace
Your little darling one,
In this most glorious place?

'Twas Grandpa—honored name!
No more with age oppress'd,
Or toil—for in this world
Are youth and endless rest.

His trembling voice is chang'd;
The trace of earthly cares
Is banished from his cheek,
And God has wiped his tears.

And little sister's here!
She has a cherub's wing,
Can reach the loftiest fligths,
Their noblest anthem sing.

Dear parents! weep no more
For those you loved so well,
For glories here are ours,
And joys we may not tell.

Oh! live and serve the Lord,
The dear Redeemer love,
Then when you've done with earth,
We'll welcome you above."

Miscellaneous.

Origin of the City of London.

London is first mentioned as a Roman settlement, in the reign of Nero, A. D. 61, when it was the residence of a great number of merchants and dealers. Long before their taking possession of it, however, it was a village of the Belgic Britons, who were a mixture of Gauls and Germans, but more German than Gaelic. It was built in a wood fortified with ramparts and ditches, and hence its name, *Lund*, or the Wood, and *Lundun*, the fortified wood, or hill. It is indebted to no splendid origin or adventitious aid, except being the seat of government, but has risen to its present grandeur and opulence by its intrinsic merits, the advantages of its situation, and the industry and commercial spirit of its inhabitants. The Romans soon discovered its convenient situation for a military station, and established a magazine of stores and provisions there, A. D. 51.

The first notice of London as a place of commercial importance, occurs in the annals of Tacitus, who speaks of it as the noble emporium of his time, the great resort of the merchants, and famous for its social intercourse, though not a colony.

About the year 886, London, which appears to have been almost totally destroyed and depopulated by the Danes, was restored and more strongly fortified by Alfred, and soon after filled with inhabitants who had been driven into exile, or kept in captivity by the Danes.

In the year 1556, a manufactory of the finest sort of glasses, was established in Friars, and the fine flint glass, little inferior to that of Venice, was at the same time made at the Savoy. Seven years afterwards a manufactory of knives was begun by Thomas Mathews of Fleet Bridge.

The whole number of merchants in London, at the commencement of Queen Elizabeth's reign, in 1568, were, in all, only three hundred and twenty-six.

In the year 1579, Morgan Hubblethorn, a dyer, was sent to Persia, at the expense of the city of London, to learn the art of dying there, and of making carpets.

In the year, 1564, the use of coaches was introduced by a Dutchman named William Boonen, who became the Queen's coachman, and before many years, divers great ladies made themselves coaches, and rode in them up and down the country.

Shortly before that period, the knowledge and wear of lawns and cambrics were introduced by the Dutch merchants, who retailed those articles in ells, yards, &c., for there was not then one shopkeeper amongst forty that durst buy a whole piece.

About the fifth or sixth year of the reign of Elizabeth, the manufacture of pins was introduced, and in her eighth year the manufacture of needles was first taught.

About the same time the making of earthen furnaces, earthen fire-pots, and earthen ovens, transportable, was first taught in London, without Moorgate, by Richard Dyer, who brought the art from Spain.

Women's masks, muffs, fans, bodkins, periwigs, were introduced from France about the time of the massacre in Paris, 1572-1577. Pocket watch-

es were first brought into London from Nuremberg in Germany, where they were thought to have been invented.

The printing of prices current was first adopted by John Day, of London, in 1634.

The banking business commenced in 1545, as appears from a rare pamphlet, entitled "The misery of the new fashioned goldsmiths or bankers discovered;" and in which it is stated that the merchants and traders of London, no longer daring to confide, as before in the integrity and care of their apprentices and clerks, who frequently go into the army, began first at this period to lodge their cash in the hands of goldsmiths, whom they commissioned both to receive and to pay for them. The goldsmiths, quickly perceiving the advantage that might be derived from this capital, soon allowed a regular interest on all sums deposited.

In the same year, also, the use of coffee was introduced into London by a Turkish merchant, who brought home with him a Ragusan Greek, by whom the manner of roasting and making coffee was first made known.

In the year 1676, the wear of India muslin was introduced into London, and soon became prevalent. In this year, also, the Hudson's Bay Company was incorporated with very enlarged powers, and the manufacture of fine glass was brought to perfection through the encouragement of the duke of Buckingham, who procured makers, grinders, and polishers of glass, from Venice, to settle in England.

The printing of calicoes was first practised in London in 1687, and nearly at the same time the weaver's loom was introduced into the metropolis from Holland, and it was called the Dutch loom engine.

The great increase of the population, and domestic traffic of the Metropolis, led to that useful establishment, the penny post—which was set up by Murray, an upholsterer, in the year 1685.

The year 1694 became a most memorable one in the commercial annals of the Metropolis by the institution of the Bank of England, which was incorporated by charter on the 29th of July, the effects of which on the trade, prosperity, revenue, &c., exerted a very beneficial and salutary influence.

From the N. Y. Observer.

The Ball and the Inquiry Meeting.

A SOLEMN FACT.

For a few weeks past a most interesting work of grace has been in progress in the Houston street Presbyterian church, of this city. Many have anxiously inquired what they should do to be saved. And many, as we trust, have made choice of that good part which shall never be taken from them. Among the number who sought the instruction and prayers of the people of God, was the young lady who is the subject of the following sketch.

She listened to the voice of truth and was troubled. Conscience spoke within her, and would not be utterly silenced. She felt that the claims of God must be met, that she must not delay the work of her salvation. Personally and solemnly was she urged to settle the controversy, to renounce the pleasures of sin and trust in the merits of a crucified Saviour. She knew her duty but she did it not. The next night, the "Boz Ball" was to be held, and from this scene of awful solemnity, away she hurried to the chamber of mirth, and "just like a thing of life" she circles amid the mazes of the giddy dance. By the sound of the viol and the voice of melody, she aims to drown the admonitions of conscience, and she may have succeeded for the moment. Amid the display of fashion, the glare of lights, and the intoxication of the scene, conscience may have slumbered at her post, and suffered the gay transgressor to revel undisturbed in forbidden pleasure. But she only seemed to sleep. The voice of admonition and warning came—it came, though the voice of the living preacher was silent. Again she felt, and again is she seen in the meeting for conversation and prayer. Her heart is the seat of ten thousand painful and conflicting emotions. The claims of truth and duty are urged. She would yield, she would follow Jesus, but the world—the theatre—the ball room—her gay companions—how can she give them up? Unfortunately she is solicited to attend another ball. Satan, as an angel of light, sheds a deceptive radiance over that scene, and suggests that such amusement is innocent, that her seriousness is melancholy, that there is time enough yet. She triumphed over conscience, yielded to the temptation and went.

She was permitted to return to her dwelling, but only to die, to die, too, as she had lived, without God or hope.

Mark the facts that fill the last page of her history. On one evening, she is in the meeting for inquiry—the next in the ball room, gayest among the gay, and almost the next in her coffin! One week, with a heart as light as air, she goes to a store to purchase trimmings for a ball dress—on the next, her friends go to the same store to purchase her shroud!

Thus ended the career of one who loved pleasure more than she loved God. There was no hope in her death! No light to cheer her in the last sad hour!

Her partner in sin, her companion to that theatre of folly and amusement, also sleeps in death! They both have gone to render their final account! Solemnly does this providence speak to the gay and trifling, as well as to the thoughtful and the serious. Perhaps you hope that the day of promised amendment and future repentance will come; come, indeed it will, but it may shine upon your grave. O! what is life? 'tis but a vapor which appeareth for a little time, and then vanisheth away.

"O! what is death? 'tis life's last shore,
Where vanities are vain no more;
Where all pursuits their goal obtain,
And life is all re-touched again."

The Mendi Africans.

A letter from Sierra Leone in the Journal of Commerce, says:

Difficulties seemed to prevent the Mendians and Missionaries from going directly to Mendi. The dangers of war in the interior, and of being captured and sold into slavery, deterred them. There was some danger that it would be difficult if not impracticable, for them to plant themselves down in the interior, and that they would be obliged to establish themselves near the coast and work back into the interior.

The Mendians want to go as near to their own country as possible where their relations can have easy access to them. They prefer some place in the vicinity of the Gallinas. Mr. Steele had therefore determined on an exploring tour. The Amistad Africans and from 200 to 600 Kosoos, (Mendi people,) whom they found at Sierra Leone, were ready to go and settle with the missionaries wherever they should fix themselves.

Dr. Ferguson, the Lt. Governor, Sir John Jerome, was not daily expected from England, he would at once appoint a superintendent to go with them. In the mean time he offered to furnish a boat and crew. But the next day, Jan. 26th, Sir George Macdonald, the new governor, arrived.

He expressed himself very favorably towards the missionaries under their charge, and advised Mr. Steele to proceed on his tour to ascertain the disposition of his people, report to him his success, and state the aid he wished from the British government.

Some of the Amistad Africans had been recognized by their countrymen and others at Sierra Leone, viz., Grabbeau, Bar-tu, &c. It is said that the liberated Africans in the Colony are from 66 different tribes, and that the Mendians are the most numerous. The Mendians are said to be warlike, and to sell their captives, &c.

The conduct of Cinque and the rest, (with the exception of the girls and some of the men and lads,) had not been so good as the missionaries had hoped, particularly in not abstaining from their old licentious habits. Still the missionaries were full of hope anxiously desirous of securing some retreat where good regulations might be observed. The Mendians were highly pleased in continuing their school instructions.

CURE FOR NERVOUS EXCITEMENT.—A young friend once told me that, among other symptoms of high nervous excitement, he had been painfully harassed for the want of sleep. To such a degree had this proceeded, that if in the course of the day any occasion led him to his bed-chamber, the sight of his bed made him shudder at the idea of the restless hours he had passed upon it. In this case it was recommended to him to endeavor, when he lay down at night, to fix his thoughts upon something at the same time vast and simple, such as the wide expanse of ocean, or the cloudless vault of heaven, that the little hurried and disturbing images that flitted before his mind might be charmed away, or hushed to rest, by the calming influence of one absorbing thought. Though not at all a religious man at time, the advice suggested to his mind, that if an object at once vast and simple was to be selected, none could serve the purpose so well as that of God. He resolved then to make the trial, and to think of him. The result exceeded his most sanguine expectations; in thinking of God he fell asleep. Night after night he resorted the same expedient. The process became delightful, so much so, that he used to long for the usual hour of retiring, that he might fall asleep, as he termed it, in God. What began as a mere physical operation, grew by imperceptible degrees into a gracious influence. The same God who was his repose at night, was in all his thoughts by day. And at the same time this person spoke to me, God, as revealed in the gospel of his Son was "all his salvation," so inscrutable are the ways by which God can "fetch home his banished."

Rev. Henry Woodward.

A BOY'S NOTION OF A LADY'S DRESS.—Said a little boy of six years of age in returning from church at New Haven, "O mother, what a pretty lady I saw at church to-day, she had a feather on and looked just like a trainer."

Ladies, remember that children look at your dress.

OLD MS. OF THE NEW TESTAMENT.—Mr. Perkins, the missionary, has brought with him, for the archives of the American Board of Commissioners for Foreign Missions, an ancient manuscript copy of the New Testament, written in the old square Syriac character, on leaves of skin, bound in a volume. Its age is well authenticated to be six hundred and forty-two years. "I learned," says a correspondent of the Vermont Chronicle, "that copies of such rare antiquity are rare among the Nestorians, but that there exists there one, of which the title page is wanting, but which is reputed to date back fifteen hundred years."

Temperance Army in Kentucky.—The Washingtonians or Temperance Army in Kentucky, at the present time, exceeds 30,000. Thousands of women and children have cause to rejoice in the steady increase of the Temperance cause.

FACT FOR THE FARMERS.—Rev. Mr. Choules, in his lecture before the American Institute at New York, says: "The revival of agriculture commenced in Flanders, about 700 years ago. There the soil was little better than white barren sand; now its increase is said to be twice as great as that of England. The grand maxim on which the Flemish farmer acts is, 'without manure, no corn; without cattle, no manure, and without root crops, no cattle.'"

POVERTY.—It is not poverty as much as pretence that harrasses a ruined man, the struggle between a proud mind and an empty purse, the keeping up a hollow show that must soon come to an end. Have the courage to appear poor, and you deprive poverty of its sharpest sting.

MR. HERON, a minister, had a large family of children, when dying, his weeping wife said—"alas! what will become of all these children?" He pleasantly replied, "Never fear; He that feeds the young ravens won't starve the young Herons."

Children's Corner.

The Bechuana girl buried Alive.

On January 5, 1842, a CHILDREN'S Auxiliary Missionary Society assembled in Craven Chapel, London, and the two incidents which follow were among the impressive circumstances which occurred at that meeting of many hundreds of children!

SARAH, THE BECHUANA GIRL.—The eldest daughter of Mr. Moffat, the missionary to Caffria, introduced to the meeting, Sarah, the Bechuana girl, who had been found by Mr. Moffat and his wife, buried in the earth by its own mother, when about a month old! She is now educating in England for future usefulness in her own country; intelligent, docile, and speaks the Bechuana, Dutch, and English languages, and

sings with a powerful and pleasing voice. Dr. Leitch most pathetically alluded to Him who heard the helpless babe's infant cry, when buried in the earth, and sent his missionary evangelist to her succor, as encouraging all children to place their confidence in his love, and goodness, and mercy.

CHILD'S DONATION.—Sixty-four penny-pieces were presented in the name of a little girl, not four years of age, who had collected them for the missionary fund. With them was a letter, stating that the child was dead, but that her mother experienced a mournful pleasure in the fact, that the departed infant had done something for the cause of Jesus on earth, before she joined the children around his throne in heaven.—*Christian Intelligencer.*

HURLBUT & CO.'S
New York, Hartford and Springfield
PACKAGE EXPRESS, via New Haven.
Office, No. 7 Central Row,
Hartford, and 3 Wall st., New York, at the office of Harnden & Co.

THE Subscribers will run a PACKAGE CAR, under the care of an Agent, by the Rail Road and Steamboat train, for the conveyance of Packages of every description, Boxes, Bundles, Sample Goods, Bank Notes, Specie, &c. Packages will also be received at the office, No. 3 Wall st., New York, or No. 7 Central Row, Hartford, or at the office of Hurlbut & Co., in Springfield, and forwarded to and from New Haven, Meriden, Middletown, Berlin, New Britain, Hartford, Springfield, Norwich, Worcester, Boston, Salem, Lowell, Portsmouth, Portland, Hallowell, Augusta, Bangor, Philadelphia, Baltimore, Washington, and all the principal Northern, Eastern, Western and Southern cities and towns.

All Packages should be marked, "Care of Hurlbut & Co.'s Express." Large Packages will be called for, if notice be left at the office.

Particular attention will be paid to collecting and paying Drafts, Notes and Bills, purchasing Goods on all the above named places.

J. HURLBUT and C. J. LEONARD, Proprietors.

HURLBUT & Co., or their Agent, will constantly accompany and have the exclusive care and custody of their Package Cars, and will be responsible for the Goods carried in, or destined for it, loss by fire and peril of the sea excepted.

REFERENCES.

Thomas K. Brace, Mayor of the city of Hartford; David F. Robinson, President of Hartford Bank; John L. Bunce, Cashier of Phoenix Bank; Edwin Spencer, Cashier of Conn. River Banking Company; Wm. T. Hooker, Cashier of Farmers and Mechanics Bank; Elisha Colt, Cashier of Exchange Bank; D. W. Clark, President of the Protection Fire Insurance Company; Royal R. Hinman, Secretary of State of Connecticut; Henry Kilbourn, Comptroller of State of Connecticut; Messrs. Belknap & Hamersley, No. 6 State st.; Hartford; Catlin & Co., 184 Main st.; S. B. Grant, 4 Central Row; Case, Tiffany & Co., Pearl st.; J. A. Taintor, Esq., 112 State st.

At a Court of Probate holden at Hartford, within and for the District of Hartford, on the 6th day of April, A. D. 1842.

Present, SETH TERRY, Esq. Judge.

THIS Court doth direct David Bennett, Administrator on the Estate of Samuel Marshall, late of Manchester, in said district, deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear (if they see cause) before the Court of Probate, to be holden at the Probate Office in said district, on the 13th day of April inst., at 9 o'clock, A. M., to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign post in said town of Manchester, nearest the place where the deceased last dwelt, and by advertising the same in a newspaper published in Hartford.

Copy of Record.—Attest, ARTHUR TERRY, Clerk.

NOTICE.—The subscribers having been appointed by the Hon. Court of Probate for the District of Hartford, Commissioners on the estate of Samuel Marshall, late of Manchester, deceased, hereby give notice that we will meet on the business of our appointment, at the dwelling house of Sabrina Drake, in Manchester, on the 3d Monday in May, and the 3d Monday in October next, at 1 o'clock, P. M. on each of said days.

Six months are limited for creditors to exhibit their claims against said estate to the Subscribers.

IRVING BROWN, } Commissioners.
ELI PITKIN, }

Manchester, April 16, 1842.
All persons indebted to said Estate, are required to make immediate payment to DAVID BENNETT, Administrator.

At a Court of Probate holden at Suffield, within and for the district of Suffield, on the 9th day of April, 1842.

Present, LUTHER LOOMIS, Esq. Judge.

ON motion of the Administrator on the estate of Martha Ogilitt, late of Suffield, within said district, deceased. This Court doth appoint the 7th day of May next, at 2 o'clock P. M. at the Probate Office in said district, for the hearing, allowance, and settlement of the Administration account on said estate, and doth direct said administrator to give public notice to all persons interested in said estate, to appear (if they see cause) before said court, at said time and place, to be heard therein by posting said order of notice on a public sign-post in said town of Suffield, nearest the place where the deceased last dwelt, and by advertising the same in a newspaper printed in Hartford.

Certified from Record, LUTHER LOOMIS, Judge.

THE COURT of Probate for the District of Hebron, hath limited and allowed six months from the date hereof, for the Creditors to the Estate of SCRIPPT LITTLE, late of Columbia, deceased, to exhibit their claims for settlement. Those who neglect to present their accounts, properly attested, within said time, will be debared a recovery. All persons indebted to said estate, are requested to make immediate payment to NATHAN LYMAN, Administrator. Coventry, April 5th, 1842.

NEW STORE, AND NEW GOODS.
CALVIN SPENCER, (of the late firm of CATLIN & CO.) has taken the store, corner Main and Asylum streets, recently occupied by Catlin & Co., and will transact the Dry Goods and Carpet Business under the firm of

SPENCER & CO.

and will keep at all times, a very large and commanding assortment of

DRY GOODS & CARPETS.

They have made such arrangements as to be able to purchase their Goods from time to time, wholly with cash, (on no doubtful credit), which, with the small profits put upon their goods, will enable them to undersell most of the stores in the city.

The friends and customers of the late firm of Catlin & Co., are respectfully invited to continue their patronage, as no pains will be spared to merit a continuance of their custom.

S. & Co., will receive New Goods by almost every steamboat from New York, for a month to come, which they will sell for cash, at extremely low prices.
Hartford, March 25, 1842. 9w2

NEW DRY GOODS.—SPRING 1842.

A. F. HASTINGS, 219 Main-st., opposite Pratt-st., is receiving a full stock of GOODS, in his line, bought at the present ruinously low prices. He will be happy not only to show them to his customers, but also to give them the benefit of the bargain, reserving to himself a reasonable profit only. His former stock will also be offered proportionally low, as old goods must be sold to make room for new, which we design receiving weekly during the business season.

We are opening as cheap a lot of Broadcloths, Cassimeres, Satinets and Vestings, as were ever offered in the city. Also Silks, Bombazines, Mousseline de Laines, Lawns, Prints, Gingham, Flannels, Quilts and furniture Dry Goods generally. Cambric, Muslin, and Lace goods, Linens, goods for Gentlemen and Boys summer wear. Domestic Goods of all descriptions, Hosiery and Gloves of all kinds and sizes, Silk and Gingham Umbrellas, Combs, Gent's Cravats and Stocks, Ladies Cravats, together with a full assortment rich fancy goods. Purchasers of Dry Goods, are respectfully invited to examine our assortment.
Hartford, March 25, 1842. 3w2

HARTFORD

Fire Insurance Company.

Office north side of State House Square.
THIS Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Thousand Dollars, which is invested in the best manner. It insures Public Buildings, Churches, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with confidence and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

Eliphalet Terry, Stephen Spencer,
S. H. Huntington, James Thomas,
H. Huntington, Jr., Elisha Peck,
Albert Day, Daniel Burgess,
George C. Collins, Esqr., Ward Woodbridge,
ELIPHALET TERRY, President, Joseph Church,
JAMES G. BOLLES, Secretary, Horatio Alden,
Ebenezer Seely.

ETNA

Insurance Company.

Incorporated for the purpose of securing against loss and damage by Fire only.

CAPITAL, \$200,000.

SECURED and vested in the best possible manner.

Offer to take risks on terms as favorable as other companies. The business of the Company is principally conducted in the country, and therefore so detached from the capital is not exposed to great losses by speculating in the stock market.

The office of the company is in the new Exchange Hotel, next door to the Exchange Hotel, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE:
Thomas K. Brace, Stephen Spencer,
Samuel Tudor, James Thomas,
Griffin Stedman, Elisha Peck,
Henry Kilbourn, Daniel Burgess,
Joseph Morgan, Ward Woodbridge,
Elisha Dodd, Joseph Church,
Jesse Savage, Horatio Alden,
Joseph Pratt, Ebenezer Seely.

THOMAS K. BRACE, President.

SIMEON L. LOOMIS, Secy.

THE ETNA Company has agents in most of the States, with whom insurance can be effected.

PROTECTION

Insurance Company.

Office north side of State House Square, in Exchange Buildings.

THIS Company was incorporated by the Legislature of Connecticut, with a capital of One Hundred and Thousand Dollars, for the purpose of effecting Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on fire and marine risks, on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

THE DIRECTORS ARE:

William W. Ellsworth, Daniel Clark,
Henry Hudson, David W. Clark,
Charles H. Northam, Willis Threlkeld,
William Kellogg, Elbridge Colver,
S. W. Goodridge, Elery Hill,
Hezekiah King, John H. Prentiss,
S. B. Grant, Edward Ballou,
Henry Waterman, Cheever Blyden,
Lemuel Humphrey, Cheever Flower,
B. W. Greene, A. S. Porter,
George R. Bergh, Giles P. Caut.

DANIEL W. CLARK, President.

WILLIAM CONNER, Secy.

LOOK OUT FOR THE ENGINE

WHILE THE BELL RINGS.—THE CALL SYSTEM—W. MELLE returns his thanks to those who have so liberally patronized him the past year, and solicits a continuance of their favors. Having succeeded by practical demonstration that the Call System is better than the slow shelling, he has concluded to adopt the Call System with small profit. Those who want of BOOTS and SHOES can now save much money by having been obliged to pay the exorbitant prices heretofore to insure the debts of those who have gone on credit, and will have an opportunity to buy reduced cash prices. He flatters himself that his long experience as a practical workman, has enabled him to manufacture and furnish his customers with shoes in his line at prices cheaper than any other establishment. He has now on hand and in constant manufacture, super water proof Boots; men's and youth's thick Boots; calf pump Boots; men's and youth's Slippers, &c., all of which he offers at the trade or at retail, cheap for cash, at 313 North Main st. N. B. All orders thankfully received, and promptly attended to, and the work warranted.

All accounts due the subscriber must be paid immediately. Pay up, pay up, or—
Hartford, March 4, 1842. W. MELLE

Spring Goods.—The subscriber has received a large lot, and is now opening a fresh supply of goods in line, consisting in part of

Broadcloths—Wool dyed English, French and Scotch Cloth, in blacks, blues, browns, greens, olives, navy drab, &c.

Cassimeres—Wool dyed black, blue, diamond, striped and plain Cassimeres of every description.

Velvets, Serges, Vestings of every description, Binding, Best Bindings, brown Holland, Silks, Ribbons, Duck, Buttons, Tailors' Cravats, sewing Silk, cotton and linen thread, together with a general assortment of the or's Goods.

Merchants and Tailors from the country will find it to their interest to examine the stock, as the prices are as low as in Boston or New York.

March 9. [3w3] DAVIS' CLOTH STORE.

No. 124 Main st.

W. S. CRANE,